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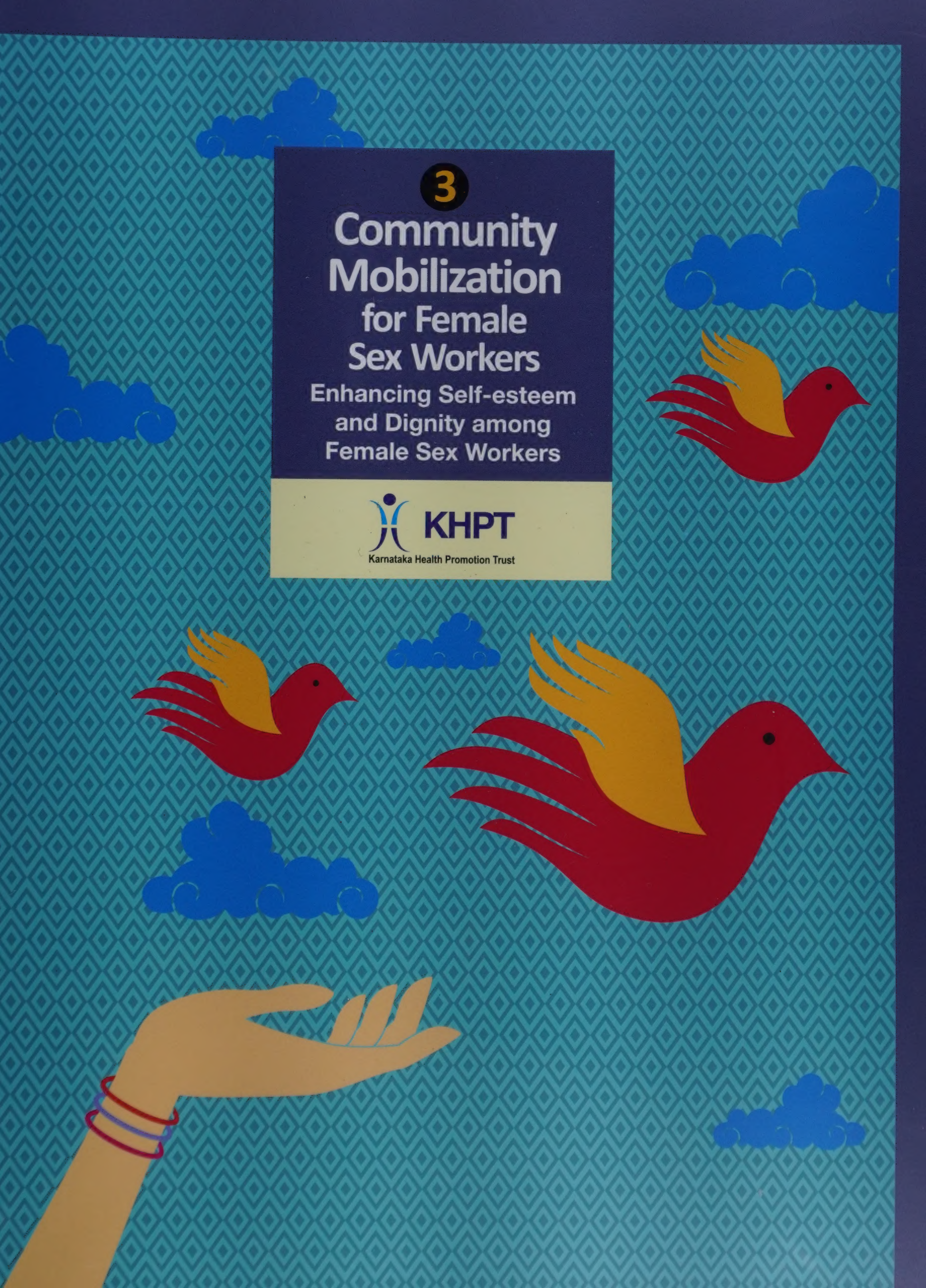
Community Mobilization for Female Sex Workers

Enhancing Self-esteem
and Dignity among
Female Sex Workers



KHPT

Karnataka Health Promotion Trust



Community Mobilization of Female Sex Workers: Module 3- Enhancing Self-esteem and Dignity among Female Sex Workers

is the third module in a series of five
on empowering female sex workers
and their communities.

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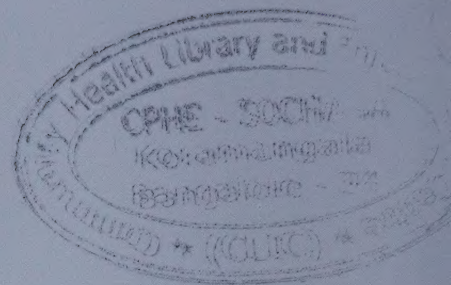
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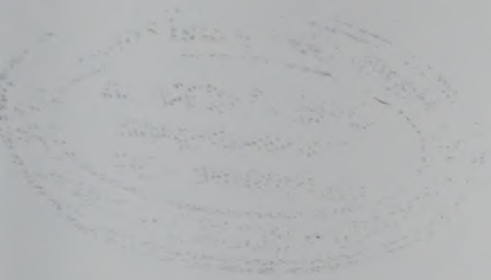
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PREFACE

The Community Mobilization of Female Sex Workers manual is a series consisting of five modules including:

- Module 1 - Introduction and Overview
- Module 2 - A Strategic Approach to Empower Female Sex Workers in Karnataka
- Module 3 - Enhancing Self-esteem and Dignity among Female Sex Workers
- Module 4 - Facilitating the Establishment of Community-Based Organizations for Female Sex Workers
- Module 5 - Encouraging Responsive Governance of Community-Based Organizations for Female Sex Workers

Module 3- Enhancing Self-esteem and Dignity among Female Sex Workers, focuses on the first step in a three-part series of capacity-building programs and aims to enhance the self-esteem and dignity of female sex workers. The training sessions engage women in reflection and critical thinking so they can internalize various messages related to self-worth, self-confidence and self-respect. Through discussions and practice in voicing opinions these female sex workers will be equipped with knowledge and skills so that they can join together to take up various tasks and responsibilities, to demand rights, access services and ultimately reduce their vulnerability.

Karnataka Health Promotion Trust



INTRODUCTION

Female sex workers (FSWs) are often viewed as lesser beings and therefore undeserving of the dignity and respect enjoyed by others. This view is reflected in the way these women see themselves and affects their ability to stand up for their fundamental human rights. The idea of enhancing self-respect and self-confidence among this stigmatized group is often difficult for many to grasp. But the truth is people from all walks of life need self-esteem and dignity to play a positive role in the community.

Social approval towards FSWs has proved very elusive and they continue to face stigma attached to their names by a judgmental society. They feel humiliated from the notoriety they had not bargained for, and defeated by the insensitive attitude of society. Beset by problems from all sides they have nowhere to turn for a better life. Nor do they possess the requisite skills to take up an alternative vocation. This is the dilemma facing thousands of women in sex-work.

Sex is an essential biological need just like food and sleep. While the institution of marriage may meet men's biological urge for sexual gratification, FSWs cater to the sexual needs of both married and single men, with the tacit approval of society. As society defines customs and traditions, sex work once enjoyed social sanction and had a higher status. Ample records testify to this social reality, and speak of a liberal society free from sexual taboos and mores. However, sex work has gradually lost its earlier position of respectability and dignity and now the concept, in a male dominated social structure, is full of contradictions. A woman is considered as the pleasure provider to a man who is the client or customer. When this is considered as a service, the service provider is entitled to her service charge, but is denied all other rights. The tag of immorality and illegality has been attached to this trade despite it being essentially a service to gratify the sexual needs of society. Society has used her body to satisfy its sexual needs, but places the blame at her doorstep for 'spoiling' the health of society. The double-standards of society towards these women has taken away their voice within the very system responsible for pushing them into this profession.

Lack of self-esteem among women in sex-work is one of the major barriers that hampers the process of working together to raise these issues. Initiatives to address these issues have so far been confined to addressing broader issues, such as gender and women's rights. Efforts for a societal change towards sex workers have been sidelined by more elitist concerns and socio-religious forces. As a backdrop to the above scenario, the initiative to enhance sex workers' self-esteem and dignity acquires special significance in the overall context of encouraging social action among sex-workers. Why is self-esteem and dignity so important in the context of sex workers? Self-esteem, also called self-worth, self-confidence, and self-respect, can be defined as a reflection of a person's overall self-appraisal of their own worth. In 1969, Nathaniel Branden briefly defined self-esteem as "essential in coping with the basic challenges of life and being worthy of happiness." Self-esteem is also seen as a basic human need and indispensable to normal and healthy self-development.

In discussions with many FSWs, it is usually found that low-levels of self-esteem make them more vulnerable to the existing discrimination and violence from various quarters. Thus, efforts to enhance the self-esteem of FSWs should help them face up to the challenges of everyday life with increased confidence. It should give them greater opportunity to enjoy their lives, even in the midst of glaring hardships.

Towards this end, Module 3: Enhancing Self-esteem and Dignity among Female Sex Workers, has been developed using a unique methodology formulated especially with FSWs in mind. This training module consists of a collection of 17 activities that have been field tested to engage women in critical thinking, discussion, debates, forming and voicing opinions and internalizing various messages related to self-worth, self-confidence and self-respect. These exercises have been designed to enhance their capabilities and equip them with skills so that they can join together to take up various tasks and responsibilities to demand rights, access services and ultimately reduce their vulnerability.



1

Challenges for Female Sex Workers

Today's society accepts neither sex work nor sex workers. Society has always maintained an uncomfortable distance from sex workers, which naturally makes them consider this profession as inferior and lowly. Can social acceptance of this profession restore their dignity and respect? Yes, this is possible. But to see positive changes in societal attitude towards sex workers, the women need to change their own feelings of low self-worth.

Looking at the past can help. In earlier times women enjoyed far better social status than now. There is ample testimony to prove that earlier society had accepted this profession like any other practice then in vogue. There was even a separate tax levied on sex workers. But with the passage of time, customs and traditions of society underwent changes. Now in contemporary times, society points an accusing finger at the woman in sex work without understanding that she is hurled into this profession by sheer lack of opportunities. Now sex work is considered lowly and disreputable. While sex workers are addressed by many abusive idioms and jargons, those clients who use women for their sexual gratification somehow escape this stigma. Society indulges in double standards.

FSWs often feel disgusted with their profession and express a genuine desire for transforming their lives by adopting alternative means for sustenance. The feelings of inferiority associated with their profession, dangers inherent in such a life, uncertainties, inadequate income, living under constant fear, concern for the future, and so on may take away their spirit and enthusiasm. There is an urgent need to instill in them a positive outlook towards their profession.

Session 1: Understanding social and traditional norms relating to men and women

Objectives

- To give examples of different roles of men and women in society.
- To identify specific family practices, social and traditional constraints and economic barriers that FSWs face as women in Indian society.
- To identify proverbs and sayings that reinforce people's prejudice and discriminatory attitudes towards women in general and abusive labels for sex workers.

Expected outcomes

- The participants will examine their perceptions and attitudes about gender roles in their society and the resulting discrimination against women.
- The participants will explore how and why negative attitudes have developed from proverbs and sayings.

Notes to the Facilitator

It is important to understand our own perceptions regarding the roles of men and women in society, or gender roles. It is equally important to understand the impact of gender discrimination on women. A male-dominated societal structure reinforces the discriminatory mindset among its people. Although our male dominated society compares woman to a goddess, in reality she is exposed to all forms of abuse and exploitation. Saraswathi is the goddess of learning, but women in our society are largely illiterate or semi-literate. Laxmi is the goddess of wealth, but only men possess and control wealth in society. This means women have neither the opportunities nor freedom and authority like men. If you want to demoralize and defeat a person you need not use any physical force; just make that person feel inferior and they will gradually accept defeat. This is the weapon used for centuries to keep women in perpetual state of submission and defeat. The causes for perpetuating the use of this technique, especially against the women in sex-work, needs to be examined.

Methodology

Group brainstorming, question and answer activity, reflection activity with pictures and discussion.

Challenges for Female Sex Workers

Time

2 hours

Materials Required

Large paper sheets, marker pens and set of pictures

Activity Steps

1. In the large group, one facilitator will ask the participants to spontaneously call out their response to the question, "How do you think of women in your society?" Any answer given will be recorded on a sheet of paper by the second facilitator and promptly displayed. No response will be commented on, either positively or negatively, or deleted.
2. Again, in the large group, one facilitator will ask the participants to spontaneously call out their response to the question, "How do you think of men in your society?" Any answer given will be recorded on a sheet of paper by the second facilitator and promptly displayed. No response will be commented on, either positively or negatively, or deleted.
3. The facilitators will read out the common images listed and analyze these with the participants by asking the following questions:
 - Which images of women are based on social constraints, male-dominated family practices, and/or economic barriers? (Likely answers are: lack of education, age of marriage, women's position inside and outside the home, child rearing priorities, lack of employment.)
 - Why do these differences occur? (Likely answers are: our ancestral roots, customs and traditions, belonging to different caste system, different religions, different geographical areas.)
 - What are some of the customs that are very different for women than men? (Likely answers are: dowry; Devadasi system; religious fasting; marriage; widowhood; remarriage.)
 - Which of these customs specifically negatively affect women as an individual? (Likely answers are: the mangalsutra, or chain, tied around the woman's neck during her marriage ritual; toe rings and glass bangles must be worn by married women; a widow has to compulsorily remove the mangalsutra and glass bangles and wipe off the vermilion dot from her forehead.)
4. Ask the participants to make a list the proverbs or sayings that relate to women and their roles in their villages and towns among their families and friends. (Likely answers are: woman can never return to her flock; woman's intelligence is only ankle deep; girl with a smile, and a sobbing man, should never be trusted; girl is a pot of clay and boy a pot of brass; all good things are for men; the rest for women; a woman who has lost her chastity is like a pot fouled by a bitch; no woman is fit to enjoy freedom.)
5. Ask the participants to discuss and analyze the saying, "work is a sign of manliness." (Likely answers are: freedom and decision-making rights rest with those who earn money. the right to work is a sole prerogative of men; women are not fit for employment; women do work round the clock at home and on farms and schools and offices; women are not paid sufficiently for their hard work; women do not enjoy the same status and authority on par with men.)
6. Ask the participants to discuss and analyze the saying, "married woman can never return to her clan." (Likely answers are: when troubled married daughters return, parents often refuse to shelter them for fear of losing honor and status in society; marriage for daughters at any cost is the chief mission of any Indian parent; parents go out of their way to create a secure future for their sons; parents pledge their land and borrow money to help their sons stand on their own fee; spirit of duty and sacrifice is rarely shown to daughters; parents do not provide for a daughters future; daughters receive no training to make them self-reliant.)
7. Ask the participants to list some ways that women must behave in society in relation to their father, their brothers, their husbands or partners. (Likely answers are: she must be chaste, she should not poke her nose into the affairs of men, she is not capable of making good decisions, she does not need freedom, once married she is out of her parental home for ever, she must see her husband as ultimate authority.)

8. Ask the participants to form small groups and give each group a set of pictures. Ask them discuss what they see in the pictures and then present their opinions to the larger group.

- Pictures showing young girl doing housework while brother goes to school
- Pictures of dowry being given for girl's marriage
- Pictures depicting women subjected to oppression & violence, e.g., police harassing sex workers
- Pictures of Devadasi girls and women

9. Initiate a discussion about how the male dominated society has branded women as helpless and vulnerable and reduced her worth to that of a commodity that can be sold. Ask the following questions:

- What are the reasons for the existing conditions of women in our society?
- Can you identify and explain some of the root causes of social inequities?



Session 2: Understanding social attitudes towards female and male sex workers

Objective

- To understand how biased gender roles reinforce the discrimination against women in sex work.

Expected outcomes

- The participants will explore why negative abusive terms are aimed at hurting their self-esteem by linking them to their profession.
- The participants will understand the factors responsible for discrimination of women in sex work.

Notes to the Facilitator

Societal attitudes can be seen as the sum total of all forces, represented by political, economic, religious and cultural values. The situation for FSWs today is marked by discrimination, inequality, oppression, condemnation and rejection. The concept of justice, as seen through the eyes of society, presents dual yardsticks: one for men and another for women. Although the concept of justice is to ensure equality, we can see that ultimately women find themselves at the wrong end of the stick. In this backdrop, it is pertinent to examine the extent to which this bias has crept into the lives of sex workers. Women might feel that they have themselves to be blamed for this discrimination.

Methodology

Group brainstorming with question and answer activity, storytelling and discussion.

Time

1 hour and 30 minutes

Materials Required

Large paper sheets and marker pens

Activity Steps

1. In the large group, one facilitator will ask the participants to spontaneously call out their response to the question, "What names are used to describe women in sex work." Any answer given will be recorded on a sheet of paper by the second facilitator and promptly displayed. No response will be commented on, either positively or negatively, or deleted. (Likely answers are: bitch; whore; slut; witch, devadasi; dagaar; figure; petromax; stephnee.)
2. Tell the participants that all these abuses are directed at insulting women and we have made these degrading words a part and parcel of our daily jargon. Over a period of time, these abuses reinforce our already negative attitude towards sex workers. Men never treat women on an equal footing because perpetuating this inequality ultimately works for the benefit of man.
3. Again, in the large group, one facilitator will ask the participants to spontaneously call out their response to the question, "What names are used to describe men in sex work?" Any answer given will be recorded on a sheet of paper by the second facilitator and promptly displayed. No response will be commented on, either positively or negatively, or deleted. (Likely answers are: Number 9; half-half; eunuch.)
4. Again, in the large group, one facilitator will ask the participants to spontaneously call out their response to the question, "What names are used to describe clients of sex workers?" Any answer given will be recorded on a sheet of paper by the second facilitator and promptly displayed. No response will be commented on, either positively or negatively, or deleted. (Likely answers are: Customer; Ravichandra; Krishna; Savior.)
5. The facilitators will read out the common names listed and analyze these with the participants. Explain that women as a whole have been the target of all forms of oppression and exploitation. Even the word bastard, used against a man, actually refers to and abuses his mother as a whore and that abuses are demeaning women who are mothers, sisters, wives and daughters. However, in the context of sex work, being a both a woman and a sex-worker places a women in a doubly disadvantaged position. It is here that gender plays a definite role in undermining FSWs' self-respect. Discuss the following questions:
 - Why is sex work called the oldest profession in the world?
 - Why is it mostly women who sell sex?
 - Why is it mostly men who buy sex?
 - Are there any women in the world who buy sex?

- How does the law in India treat female sex workers?
- How does the law in India treat sex clients?

6. Narrate the following story.

Seeta is a 20-year-old village beauty who lost her parents when she was merely a child. She eked out a meager living by doing domestic chores in her neighborhood and was sheltered by an elderly couple who were her distant relatives. She exuded beauty, health and innocence which is characteristic of a contented life spent in the midst of nature. Soon many youths began to woo her, holding out promises of a better life and happiness. But she was not much enamored of their fervent pleas as she had already fallen for Rama, a rustic boy from the neighboring village. Even Dinesh, her cousin, was gently shown the door when he started pouring out his feelings.

One day she heard very distressing news that Rama was seriously ill and bed-ridden. Her immediate reaction was to rush to him and nurse him back to health. But to reach there, she had to cross a river. The sun was setting when she came to the river bank and there was not a soul around. After a brief moment of agony in waiting for help, she saw a boat coming ashore. Seeta heaved a deep sigh of relief which soon turned into cries of despair for the boatman demanded a hefty fare for the boat ride across the river. When she pleaded helplessness, he held out the promise of help if she would go bed with him. Disgusted and humiliated, she ran to her employer for help which was flatly denied. Her only chance was her cousin who also refused to help her for obvious reasons. Twisting the knife in her wound, he advised her to go along with the boatman. Finding herself helpless with no one to turn to, she went to the boatman and offered to sleep with him and as promised, he ferried her across the river.

After a week of nursing and care by Seeta, Rama began to regain health. But he was perplexed. How could a penniless girl like Seeta afford a ride across the river? One evening walking hand in hand and enjoying their best moments, he abruptly sprang this question to her. She narrated everything, omitting no detail from her recent encounter with the heartless characters of her village. Hearing this he flew into a wild rage and started cursing her in the foulest language. Now hurt and betrayed even by the one she held dearest in the world, she walked desultorily to the river bank. She broke down unable to control her grief. A deep sense of hurt and injustice began to oppress her.

Krishna, a neighbor of Seeta, happened to find her. After listening to her sad tale of woes, moved by pity and compassion, he took her to her guardians who shut their doors to her face. Finally, he took her to a vacant house near his own house where Seeta settled down. Gradually he began to bring strangers to her house much against her wishes...now Seeta is a full time sex worker.

7. Social attitude is so deeply entrenched that unfair double standards, discrimination and denial often goes unquestioned. Sex workers themselves hesitate to question this malaise, perhaps due to lack of understanding, critical thinking or fear of further victimization in society. Yet, it is very important for individuals to discuss and question social attitude in order to be able to better their own lives in existing circumstances. Ask the participants to answer the following questions:

- Who is responsible for Seeta's present condition? Why?
- Who do you think is the worst character in the story? Why?
- Do you know of a similar real-life story?



Session 3: Sex work as a profession

Objectives

- To explore the nature of sex work for female sex workers.
- To define the term professional sex worker.

Expected outcomes

- The participants will understand that sex work is essentially a remunerative activity that requires the use of her body.
- The participants will understand that while her profession is being a sex worker, she is also a woman like all other women, and is equal to every other woman.

Notes to the Facilitator

The idea of sex-workers conjures up strange images. FSWs are usually portrayed as a seductresses in revealing clothes; as foul mouthed and fiery women accosting men for money; or as exploited dancing divas yearning for love and freedom. The images portrayed always seem to set sex workers apart from women in other occupations or professions. But what do the sex workers really look like and how do they picture themselves? This session aims to define sex work according to the women in this profession and to give a true picture of the female sex workers as being no different from other women. Sex work is generally defined as the exchange of money and materials in return for receiving sex services. Although the persons involved in sex work don't see this activity as a profession, these services do involve monetary gain; hence the term 'professional' sex work. Women from different backgrounds are in this profession due to various reasons, including being pushed into this trade either because of poverty or exploitation. To help in defining the concepts regarding body, mind, their differences and how the society has understood these concepts, use examples of Jamadagni, Renuka and Mathangi's stories. Or read out the play 'Hayavadana' by Girish Karnad. Any mythological stories from any country that are inspiring for women can be adapted here.

Methodology

Brainstorming session, role play, question and answer activity, and discussion.

Time

1 hour and 30 minutes

Materials

Copied chart to be filled in and marker pens

Activity Steps

1. Ask the participants to name all the professions known to them. Number them on a chart similar to the one below.
2. Ask them to state which of these professions need the use of the body, physical energy and/or intelligence.
3. Ask them where they would put sex work in the table?

| Profession | Body | Physical Energy – | Intelligence |
|----------------|------|-------------------|--------------|
| Farmer | ✓ | ✓ | |
| Factory worker | ✓ | ✓ | |
| Scientist | | | ✓ |

4. Tell the participants that the body is crucial for physical energy and is needed for manual labor. Intelligence is necessary for sharing information and knowledge. However, sex work uses only the body, while physical energy and intelligence play a minimal role.
5. Divide the participants into three groups and ask them to role play the following professions for the larger group: vegetable vending, tailoring, farming.

6. Ask the spectator groups to guess the professions.

7. Using the same groups assign them different professions to role play: typist, teacher, lawyer.

8. Ask the spectator groups to guess these professions.

9. Ask them to discuss the following questions:

- How do they identify different professions or trades?
- Does this include identifying symbols like uniform, tools or certain behaviors?
- Do people involved in sex work have similar identification, symbols or behaviors?
- What is the difference between general women and FSWs?
- Who is a housewife and what are her household tasks?
- Do FSWs perform similar household tasks?

10. At the end of the discussion conclude that we usually recognize human beings from their gender and only after that comes their profession. No one can identify any symbols or specific behaviors that differentiates sex workers from other women. Thus we can say there are no such identifiable external differences between FSWs and women in general. The only difference is the profession they engage in.

11. Ask the participants to discuss what sex work means and to agree on a definition of a professional sex worker.



Session 4: Is sex work an inferior profession?

Objective

- To help FSWs confront their feelings of lack of self respect and self confidence and enable them to realize the need for evolving appropriate strategies to improve their self-image.

Expected outcomes

- The participants will realize that there is no need to feel any sense of inferiority about themselves or their profession.
- The participants will learn that a negative state of mind can be overcome by developing self-respect and self confidence.

Notes to the Facilitator

Sex work is not of recent origin. It dates back to the times since men began to lead a social life. It is a historical fact that different civilizations have accepted this as one of the many artistic professions and men have sought out women as sex-work professionals. The present situation of sex workers is not of their making, but as a result of poverty and social inequities of an exploitative and unjust society. This has led to helplessness and despondency, but they should not carry the burden of guilt nor feel inferior for being what they are.

Methodology

Storytelling, with small group question and answer activity, and large group presentations and discussion.

Time

60 minutes

Materials

Copies of the four stories

Activity Steps

1. Divide the participants into three groups and distribute copies of the following stories to each group. Ask them to read the story. If some of the members of the group are illiterate, ask one literate participant to read the story aloud to the others. Ask them to use the questions to begin discussing the story in their small groups and be ready to share their answers with the whole group.

Story 1. Who is the sinner?

There was a temple in the midst of a village and a woman lived close to the temple. Men would often come to her home and leave after a while. The temple priest who noticed these goings-on began cursing the woman for defiling the temple. The woman, on the other hand, was always admiring the priest for his holy life spent in prayer and devotion to God. One day the entire village was destroyed by a terrible earthquake which also claimed these two lives. The priest was taken to hell while the woman entered the heavens. The priest was shocked at this and asked 'Yama', the Hindu God of Death, why he was condemned to hell in spite of leading a life spent in prayers and devotion to God? He demanded that the woman who entertained men in her home did not deserve to enter heaven and must be condemned to hell instead of him.

Questions for discussion and sharing:

- Why did the priest go to hell?
- How did the woman enter heaven?
- What do you learn from this story?

Story 2. If what we do is of low worth, what about you?

A town and its people depend on many communities to fulfill their needs. Food sold in the shops and stores feeds the rich and poor. It is the job of farmers to cultivate their fields and produce food for all. But today, farming is considered a menial job and farmers are not only paid low wages, but also treated with disrespect. Their food produce often did not get a profitable price. Their demands for a better price for food crops fell on deaf ears. One day, these farmers came together and decided they would not grow crops of rice and vegetables because they got no profit. Some decided to quit farming and go for construction labour while others decided to grow cotton and vanilla for better returns. The prices of rice and vegetables in the town began to go up. The shortages of tomatoes and onions hit every household. Shopkeepers at first bought their stock from other areas but the prices became higher and the people in the town began to

agitate. When farmers were approached by authorities, they raised relevant points about low wages and lack of respect. The town people tried to do with less vegetables and rice but for how long? Some felt it was easy to do grow their own vegetables in small kitchen gardens and tried it but were not successful. Some voluntary groups initiated work to grow more food. However, the people who initially took up voluntary work began to dwindle with each passing day. Finally, after two months, there was no option but to go and approach farmers for serious negotiations.

Questions for discussion and sharing:

- What is the work done by the farmers? Is it of low worth?
- What happened in the town when farmers decided not to grow food?
- Why were the other people who did the voluntary work not considered of low worth?
- Are the farmers really important for the health of people in our towns?
- What should the authorities do to bring them back to farming?

Story 3. Who does not use the body to earn a livelihood?

There was a woman who ran a brothel in her town. One day it dawned upon her that what she was doing was not right. Around the same time, a saint visited her town and the woman went up to this saint and confessed before him: “I am a sinful woman. I sell my body for a living. I want to give this up and want to seek salvation.” The saint asked the woman to fetch a grain of rice from any one who does not exert his/her body for a living and promised to show the path of salvation to the woman.

Setting upon a journey she came across a cross section of people – carpenter, mason, potter, tailor, or barber, who earned their living only through physical exertion. Finally she went up to a rich housewife and asked for a grain of rice as the woman was so rich that she did not have to work for a living. The housewife replied that she too had to give in to her husband’s wishes in order to live under his roof. She further told the woman that at least she was at liberty to refuse a client, whereas she could not say no to her husband. Now this woman came back to the saint and narrated her experiences. The saint then advised the woman to throw out her feelings of guilt and inferiority and told her that was the path to salvation.

Questions for discussion and sharing:

- What kind of feelings did this woman have about her profession? Why? Is this right?
- Why did she fail to fetch a grain of rice from any of the households?
- What did the saint tell her to do to attain salvation?
- Does this hold true in your case too? If yes, why?

2. Ask each of the three groups to share their story and give their answers to the questions.

3. After each of the groups has presented, initiate a discussion highlighting the fact that they are in the sex work profession because of the demand for their services. As there is dignity in labor, there cannot be any question of inferiority or superiority regarding one's profession.

Questions for discussion and sharing:

- Is this feeling of inferiority a figment of one's imagination?
- Or is it thrust on you by the society?
- If this feeling of inferiority has originated from the mind, how can it be removed?
- If it is thrust by society, how can we clarify how society thinks?

4. Read the story below to clarify the consequences of listening to everyone else's opinions.

Father, son and a donkey

There were a father and son in a village. The father was quite old while the son was still in his teens and studying in school. They planned to sell off a donkey to tide over their financial difficulties. While on their way to the market, they came upon a middle aged man who chided the father for making his young son walk in the scorching sun. The man asked the father why he did not ask his boy to ride the animal instead. The father took this advice in good spirit, got off and asked his son to mount the animal. After covering a little distance they met a young man who chided the boy astride the donkey by saying, "What a heartless boy you are. How can you comfortably ride the donkey while your old pa treads the difficult path?" Don't you have any concern for your father? Why don't you ask him to sit with you on the donkey?" The son quickly made space for his father also to join him on the donkey's back. They had barely moved a short distance when a woman called out to them. "How far can a poor little donkey carry the two of you? Aren't you ashamed to force such a heavy burden on a voiceless beast?" Deeply ashamed of themselves both father and son decided to make amends and carry the animal tied up and slung from a wooden pole. The spectacle of the father and son panting and carrying the burden naturally invited the mockery and laughter from their neighbors. Unable to bear this mockery, they dropped the animal in disgust and returned homewards. The animal soon died.



2

Enhancing Self-esteem and Dignity

A woman is like a lamp to her family and society. But society has kept her in the dark by denying her the opportunity to flourish through her inherent ability and potential. This has made her vulnerable to all forms of exploitation and discrimination in society.

It is essential that FSWs, as human beings, enhance their self-esteem for their personal and professional and well-being. They can then be a positive force to reckon with in society. This must begin by liberating FSWs from all forms of restrictions imposed on them and removing the all-pervading sense of guilt and inferiority so that they don't view life with fatalism and resignation.

This calls for efforts to create an environment conducive to helping these women live with dignity and respect. We need to change our outlook and mindset towards people in sex work to facilitate a change in the rest of society. Only then will efforts to enhance self-respect and esteem become successful.

Session 1: Breaking ties with cultural and traditional norms.

Objective

- To examine family, social and traditional restrictions and understand how to break free from the ones that restrict women's creativity and potential.

Expected outcome

- The participants will realize that if women are freed from their restrictions, they can lead a fuller and more creative life.

Notes to the Facilitator

The attitude that women must be confined only to domestic work has severely hindered the economic development of many families in our society. Now that women have ventured into areas that have been previously dominated by men, they have brought about significant changes in the living conditions of the families. This session will bear this out by presenting a role play that symbolizes family, social and traditional restrictions and how to break free. The participants selected for the role play must be thoroughly briefed about the symbolic significance of their actions.

Methodology

Role play 'Finding the light switch'.

Time

30 minutes

Materials needed

Role play script and pieces of cloth or kerchief to tie hands and mouth and to blindfold the participant

Activity Steps

1. The facilitator will read from the role play script, while selected participants perform the actions.
2. Ask one participants to come forward. Tie her hands; blindfold her eyes; gag her mouth; and make her sit on a chair. After this, invite four more participants that will pretend to be men.
3. Start the role play:

This is a bungalow and there is darkness all around. This woman is very afraid and is being suffocated from the gag. Because she is tied up she is not able to switch on the lights. There are also four men here. These men are also afraid of darkness. They too cannot locate where the switch is. They grope in the dark, stumbling, falling and searching in vain for the switch.

Though these men do not know where the switch is, they know that the woman knows where it is. But since she has been blindfolded; hands tied and gagged she is not in a position to do any thing.

4. Ask the participants what should be done to remove the darkness? (A likely answer might be: her hands must be untied.)
5. Ask the participants who should untie her hands? (A likely answer might be: the men in the bungalow should do it.)
6. Tell the participants that the men do not want her released from her shackles. Ask the participants who could help her now? (A likely answer might be that some participants will come forward to untie her hands; take the blindfold off her eyes, take the gag out of her mouth and help her stand up from the chair.)
7. Ask them to answer and discuss the following questions:
 - What were the symbolic meaning and significance of the restrictions? (A likely answer might be the hands, the mouth and the eyes represented the family, social and traditional restrictions.)
 - Why are these restrictions placed on women?
 - What was the symbolic meaning of you coming to her aid? (A likely answer might be it was our responsibility to release ourselves from family, social and traditional restrictions.)
 - How can women free themselves from these restrictions?
 - What did you learn from this exercise?



Session 2: Finding your hidden potential

Objective

- To reflect on self-image and personal capacities.

Expected outcome

- The participants will realize that all people have hidden potential and will be able to know one’s identity and aspire to one’s true potential.

Notes to the Facilitator

Most women in sex-work have no clear idea of their potential. The very nature of their profession and the attitude of society have demoralized their spirits and robbed them of their identity. This activity is designed to help them regain their identity. Many anecdotes taken from legends and mythology from any country that are inspirational to women can be cited here. For example, the efforts of the monkeys for the flight of Hanuman to Lanka, or Rani Laxmibai and Kittur Rani Chennama leading their armies into battle.

Methodology

Story telling, and question and answer activity.

Time

30 minutes

Materials

Copies of the story

Activity Steps

1. Narrate this story:

There was a farmer called Basava who raised chickens and ducks. One day his friend came upon a wounded pigeon, on his way to Basava’s house. Moved by compassion, he carried it to Basava’s house. The two men treated and nursed the bird and let it have an elevated perch near the flock of hen and cocks so it could watch them safely. Soon this pigeon learnt the habits of the hens and cocks and forgot its own true identity.



Session 3: How attitudes affect our behavior

Objective

- To enable participants to identify how different attitudes affect a person's behavior.

Expected outcome

- The participants will understand how attitudes can change the way they understand their environment and the need to believe in themselves and have self- confidence.

Notes to the facilitator

Human beings differ widely in their behavior and conduct. Some suffer from an extreme inferiority complex, while others gloat over their superiority. Both these extremes are indicative of their lack of self-confidence. This activity will enable the participants to understand these different types of behavior.

Methodology

Balloon game, and question and answer activity.

Time

45 minutes

Materials

For each participant, four balloons of different colors - red, green, yellow and blue. Thread for tying the balloons.

Activity Steps

1. Ask all the participants to blow the red balloons till they burst.
2. Ask them to blow the green balloon just a little bit so they can not float and just roll on the ground.
3. Ask them to blow the yellow balloons moderately and allow them to drift in the air.
4. Ask them to blow the blue balloons to a perfect size and ask the participants to play with these blue balloons.
5. After letting the participants play with the blue balloons, tell them that the red balloons represented self-praise and self-glorification. Anything done in excess is bound to blow up. The green balloons represent our inhibitions in expressing our feelings, emotions and opinions and thus cannot float. The yellow balloon represents our inability to realize our full potential and thus just drift in the air. The blue balloons, which were blown to a correct size, represent our self-belief, self-confidence and sense of joy in our life.
6. Ask the participants to answer the following questions:
 - Where would extreme forms of inferiority and superiority complexes lead us?
 - How can we make our lives free from complexes and also realize our potential?



Session 4: Each person is unique

Objective

- To enable the participants to understand that all human beings are unique in their own way.

Expected outcomes

- The participants will learn to respect their uniqueness.
- The participants will realize that they need not worry about differences of region, background, profession and status among human beings.

Notes to the Facilitator

Human beings are unique among all living creations. No two people are exactly the same. This being the case, we still wallow in pity and misery by comparing our lives with others. We yearn in vain for the happiness of others. This comparison with others can act as a slow poison. If we continue with this form of chronic worrying, we will lose the grace and the beauty of the ‘present’. Our lives are as unique and different as sun and moon. When the former cannot be the latter, there is no point in brooding over our situation.

Methodology

Finger printing, and question and answer activity.

Time

30 minutes

Materials

Paper and ink pad

Activity Steps

1. Ask all the participants to use the inkpad and affix their thumb impression on a piece of paper.
2. Mix up all the papers and then ask each woman to try and identify her own thumb impression from the papers.
3. Ask the participants to answer the following questions:
 - What is uniqueness?
 - Are you unique?
 - How can you describe yourself?
4. Ask the participants to discuss the following question:
 - If a mere thumb impression can denote so many distinct qualities in us, shouldn’t our thoughts and actions also be so distinctive?



Session 5: Finding solutions to problems

Objective

- To reflect on problems related to the professional challenges of sex work and to explore solutions to their own immediate problems.

Expected outcomes

- The participants will realize that escaping from the problem is not a solution to the problem.
- The participants will soon come to the consensus that finding alternative solutions to the problems is the method to overcome them.

Notes to the Facilitator

Those working in the development field may suggest strategies to create alternative avenues for these women. However, such efforts in the past have often failed to bring about long-term positive changes to the lives of FSWs. The Devadasi Rehabilitation Program is one such example. All professions have problems and it is probably not wise to give up one's profession just because of them. When confronted with problems, people initially react by thinking of alternative ways to solve them. However, when this is difficult, they pass them on to others. The exercise outlined here is designed to help these women address their immediate problems and concerns about their profession. It encourages women to take a proactive stand to overcome problems and shortcomings of their profession and helps them explore ways and means to solve their problems.

Methodology

Storytelling, question and answer activity, and analytical discussion.

Time

30 minutes

Materials

A copy of the story

Activity Steps

1. Narrate this story:

A poor farmer was rearing poultry for his livelihood. He would sell a few eggs and chickens and this was his sole source of income. One day, one hen in his flock laid a dozen eggs and soon his farm was full of chickens that roamed all over the place. The farmer, who was overjoyed at this unexpected windfall, began to anticipate better days ahead and dreamed of happiness and prosperity in his life. One morning he found one of the birds missing. He searched in vain everywhere for the missing bird. He speculated on the possibility of neighbors stealing his bird or maybe an eagle flying away with it. One day while watching over his chicken, he saw an eagle pouncing on one of the chicks and flying away. The farmer did not throw up his hands. He lay in wait for the eagle and killed it the very next day.

He heaved a sigh of relief, but this did not last long. The next day one more chick disappeared from the chicken coop. His search took him to his backyard where a wild cat was feasting on the chick it had killed. He immediately dashed towards the cat, caught it and tied it to a wooden post.

After a couple of days, one more chick was missing. The farmer became desperate. Yet, he did not give up his search to catch the culprit. This time it was a snake slowly devouring the third chick stolen from the farmer's yard. Even as he was debating whether or not to kill the snake, the neighbors were beating it to death. Feeling relieved in the hope that his chickens were now safe from all predators, he heard a noise coming from the chicken-coop. A fox was carrying one more chick and it disappeared into the bushes. Driven to desperation and cursing his ill luck and his fate, he finally decided to sell off his small lot of hens and chicken.



2. Ask the participants to answer the following questions:

- Did he make the right decision? Why did he decide to sell off the chickens?
- Do you think his decision was wrong? Why did you come to this conclusion?
- Why did the chickens disappear at regular intervals? Who was responsible?
- What other occupation could he have taken up? Were there other alternatives?

3. Ask the participants to discuss the following question:

- Should a person give up one's profession because of problems?
- Can this be compared to your life? How? Explain.



Session 6: Endeavor and perseverance

Objective

- To understand the importance of effort, will power and perseverance in solving problems.

Expected outcome

- The participants will understand that they cannot succeed unless they persevere in their attempts.

Notes to the facilitator

When confronted with problems our brains are spurred into action and we come up with various possible solutions. Sometimes we solve the problems through physical stimulation. For example, we react to an electric shock by removing our hands from the object causing the shock. We are naturally endowed with the ability to perceive the danger signs in our path. But some problems defy all solutions, in spite of our best efforts. This activity will demonstrate the importance of will power and perseverance in solving our problems.

Methodology

Matchstick shapes, and question and answer activity.

Time

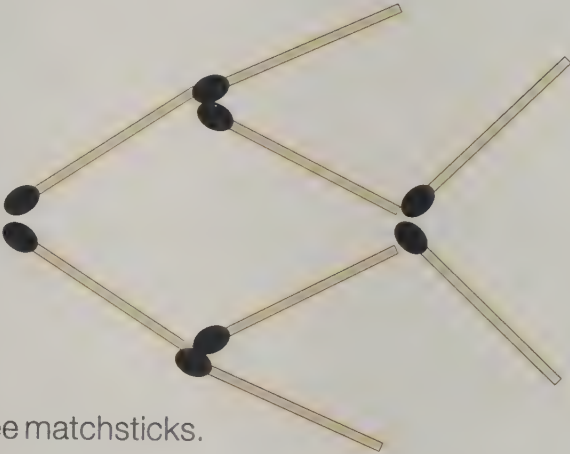
30 minutes

Materials

Matchsticks

Activity Steps

1. Show the participants a picture of this matchstick fish.
2. Ask the participants to make this fish face the opposite direction by repositioning only three matchsticks.
3. After repeated attempts, they will be able to accomplish this.
4. Ask the participants how they felt after trying for a time and then finally succeeding.
5. Ask the participants to share some real life experiences of try, try, try and finally succeed.



Session 7: Using opportunities

Objective

- To identify ways to make use of opportunities.

Expected outcome

- The participants will realize the importance of using opportunities to their advantage.

Notes to the Facilitator

Generally people are either deprived of opportunities or not able to make use of the opportunities that come their way. They fail to recognize opportunities even when they are available to them. This reflects a lack of self-confidence. Use the story to help the participants understand how to make use of opportunities.

Methodology

Storytelling, followed by question and answer activity.

Time

30 minutes

Materials

A copy of the story

Activity steps

1. Narrate the following story:

There was a devout Devadasi woman in a village who spent most of the day in prayers. She had an unshakeable faith in the divine power and firmly believed that it would always come to her rescue. Peer educators who came to her strongly advised her to use condoms to protect her health, but she did not heed their advice and told them that God would take care of her health.

One day she felt irritation around her genital area. She consulted a doctor and he referred her to an STI clinic. But she refused to visit the clinic as she only had faith in the healing powers of her God. She was asked to join in a community group of sex workers that was involved with helping women protect their health and welfare. But she adamantly refused their advice.

Within a few days she became very ill and died. Her soul stood before God and she asked why she was not saved from death. God replied that she was given three opportunities: in the form of peer educators, in the form of a doctor, and in the form of an organization, all of which she had squandered.

2. Ask the participants to answer the following questions:

- What could be the consequences of overlooking opportunities?
- Do you agree with the saying, “God helps those who help themselves?” Why?

3. Ask the participants to share some experiences they have had either squandering or making good use of available opportunities.





3

Expressing Yourself Confidently

Understanding the nature and scope of different communication skills can help sex workers express themselves confidently and effectively. Because of their negative social conditioning, they frequently follow limited and narrow thinking patterns that are barriers to effective communication. They must learn to have a broader outlook in life, beyond their narrow perceptions. FSWs have to be motivated and empowered so that they can express their true feelings and emotions, ideas and opinions, and their hopes and aspirations with their family, friends, community members and their clients.

This not only entails learning about how to improve their verbal communication skills, but also their non-verbal communication skills, or body language. These are skills that need to be learned and practiced to that they can feel more confident in their use of language. This will help them to develop a more positive image of themselves.

Session 1: Broadening our horizons

Objective

- To identify ways to look at things, people, and situations with a different perspective.

Expected outcome

- The participants will understand how negative ideas and perceptions impact on communication.

Note to the Facilitator

FSWs tend to look at the things, people and situations with a negative preconceived notion that restricts true perception. They must learn to have a broader outlook in life, beyond their narrow perceptions.

Methodology

Four different objects looked at from different perspectives, followed by discussion.

Time

45 minutes

Materials Required

A transparent glass half filled with water; a white sheet of paper with a black spot in the middle; marker pen; brown sheet; tea-cup with a handle.

Activity Steps

1. Place a half-filled glass of water before the participants. Ask them what do they see? (Likely responses are: glass and water; half a glass of water; glass half filled with water.)
2. Tell the participants that sometimes presumptions and prejudices affect our communication. Show them a white sheet of paper with a black spot on it. Ask them what do they see? (Likely responses are: black spot; a black spot on a white sheet of paper.)
3. Ask the participants why they did not notice only the white sheet of paper? Why did only the black spot catch their attention?
4. Draw 16 squares on the board. Ask the participants to count the squares. Most of them count only the 16 squares. After this ask them to look for more squares. Then it becomes clear to them that there are more squares on the board than meets their eye. Ask them if they expressed what they perceived to be true.



Expressing Yourself Confidently

5. To clarify the point about perception, place a teacup in the midst of the participants. Ask one of the participants to tell the direction of the handle of the teacup. (Likely responses are: turned to their right side; turned to their left side; there is no handle as is not visible to them.) Ask the following questions to start a discussion:

- What is the best way to perceive something or someone from a broader perspective?
- Can you give any more examples to explain ways of perceiving things more fully in our lives?



Session 2: Expressing ourselves

Objective

- To identify the situations under which FSWs find themselves at a loss to express their feelings, emotions and opinions.

Expected outcome

- The participants will be able to assess their communication needs in different situations.

Notes to the Facilitator

In their daily lives, FSWs come into contact and interact with a wide range of people. Yet this interaction does not allow them to express their true feelings and emotions, ideas and opinions, and their hopes and aspirations. To address this need for self-expression, they have to be motivated and empowered. If needed, add more questions to this list to reflect the participant's current environment.

Methodology

Question and answer activity, with group analysis.

Time

30 minutes

Materials

Charts, marker pens and list of questions

Activity Steps

1. Ask the participants to sit in a circle.
2. Ask them to respond to questions by raising one of their hands for Sometimes; not raising their hands for Never; or lifting both their hands for Often.
3. Read out each of the questions below and have someone record the response from the participants as in this table:

| Question number | # participants lifting both hands (Often) | # participants lifting one hand (Sometimes) | # participants not reacting (Never) |
|---|---|---|-------------------------------------|
| I get an opportunity to speak to different people in different situations. | | | |
| I like speaking to people. | | | |
| I always interact with people in any one of the languages known to me. | | | |
| I speak to my family about my work. | | | |
| I clearly negotiate with my clients on money matters. | | | |
| I do not find it difficult to tell my clients to use condoms. | | | |
| I share problems of violence and oppression with my peers/colleagues/friends. | | | |
| Whenever I suffer violence or oppression, I lodge a police complaint. | | | |
| When I fall sick I visit the doctor. | | | |
| If notice an STI. I directly approach the specialty clinics. | | | |
| I can interact freely with officials or guests in all public functions. | | | |
| I like to participate in public functions. | | | |

Expressing Yourself Confidently

4. Have everyone look at the completed table and focus on the low scoring responses in the 'Never' column. Discuss why these situations are perceived so negatively?
5. Ask the participants to answer the following questions:
 - For which situations do you think you need better communication skills?
 - What are some other barriers to communication?



Session 3: Expressing yourself effectively

Objective

- To understand the importance of effective verbal communication.

Expected outcome

- The participants will learn that verbal communication includes many aspects that need to be considered to be an effective speaker.

Note to the Facilitator

Women in sex work rely on verbal communication during the course of their professional work. Therefore, it is important for them to identify the barriers so as to make their communication effective and meaningful. The following two exercises bring out the importance of the tone, tempo and rhythm of verbal communication, and clarity of instructions for effective use of the language.

Methodology

Group communication activities

Time

60 minutes

Materials Required

Two coins and a two pieces of cloth for blindfolds

Activity Steps

Stage 1

1. As the session begins use a loud and angry tone of voice that is irritating to the participants. Ask, “Are you ready for the training? I have an important matter to discuss with you.” Stop for a moment, and then ask them why they are staring at you with surprise? (Likely responses are: request for you to speak mildly and to reduce your voice level.)
2. Now speak softly and in a very low voice asking them, “Are you ready to continue this training. I need to talk to you about something important.” Stop for a moment and ask them why they are looking at you in a questioning way? (Likely responses are: they did not hear what you were saying.)
3. Then speak in a very level and matter of fact style manner, asking them, “Do you want to continue with this lesson. I don't have much important information to tell you.” Stop for a moment and ask them why they are looking so bored. (Likely responses are: they did not understand you; that you sound negative, not inspiring.)
4. Ask the participants to try and explain the defects in each of the three styles of communication used by you.
5. Demonstrate the importance of stressing our words, and regulating our voice according to the time and place and the needs of situations, to effectively conveys our ideas to others.
6. Demonstrate how the same sentences can be expressed in different ways and have different impact and results. For example,

“You are a very smart girl.” can be said in different ways to convey different meanings and messages: as a complement, as an offending remark, or as a sarcastic comment.

“I will teach you a lesson.” can be said in different styles to convey different emotions and sentiments: in good humor, as an angry retort, or as a suggestive comment.
7. Ask the participants to explain the feelings conveyed by the above sentences expressed in different styles. Explain how the same word can be interpreted in different ways depending on the style of its expression. Advise the participants to bear this in mind in their day-to-day life dealing with clients, police, or peers.



Stage 2:

1. Ask for two volunteers and blindfold them.
2. Instruct the rest of the group to give them verbal directions on how to find one of the two coins that have been hidden somewhere in the training room. Ensure that the group does not physically take them to the exact spot where the coins are hidden. After one of women has succeeded in locating the coin ask her why she took so long to locate the coin. (Likely answers are: directions given by her friends were misleading, were not audible, or were confusing.) Analyze her responses by explaining the importance of clarity of expression, appropriate emphasis in speech, or pauses, in improving the quality and effectiveness of communication.
3. Ask the rest of the participants why they did not clearly communicate the directions to the blindfolded participants. (Likely answers are: the blindfolded participants may not have heard them properly, may not have understood what was being said, or that they did not pay enough attention).
4. Explain the importance of listening skills in communication.



Session 4: Body language

Objective

- To stress the importance of non-verbal communication skills, or body language, in effective communication and to encourage participants to learn these skills.

Expected outcome

- The participants will learn important non-verbal communication skills required for effective communication.

Notes to the Facilitator

Our speech forms only a part of communication. Most of our communication is non-verbal. The importance of non-verbal communication skills, through gestures, eye contact, posture, poise, smiles, or silence is just as important as verbal or listening skills. The role and impact of the environment and our upbringing shape our manner of non-verbal communication.

Methodology

Interactive small and large group activities.

Time

60 minutes

Materials Required

None

Activity Steps

Stage 1: Communication through facial expressions

1. Ask all participants to stand in a circle such that each participant’s face can be seen by the rest of the group. While explaining the importance of smile in our lives the facilitator will ask all the participants to burst into loud laughter. After this ask the participants to explain the various types of laughter. Then, explain the close connection between their smiles and their communication as the smile is a reflection of our moods. Demonstrate other types of facial expressions and ask what is their importance in effectively conveying our emotions to others. (Likely answers are: cordiality, anger, helplessness, grief.)

Stage 2: Communicating through gestures

1. Ask two participants to volunteer. Ask one of them to think of how to do something (for example, put on a sari, or tie a shoe) Give her a minute to think how to explain it without using any hand gestures. Tell the two volunteers to begin. After one minute or so, ask the participants to stop and ask if the communication was effective. (Likely answers are: no, not effective, not very satisfying.) Now ask the participant to explain it again, this time using hand gestures. After one minute or so, ask the participants to stop and ask if the communication was more effective, and why. (Likely answers are: yes, because the gestures clarified the meaning.) Ask the participants if they can think of a situation when gestures could impede a conversation. Discuss how gestures can both enhance and impede communication, while speaking as well as while listening.

Stage 3: Communication through eye contact

1. Ask two participants to volunteer. Ask both volunteers to sit together, but facing in opposite directions. Ask one of them to try to persuade the other to do something (for example, lend you some money, take care of your children.) Tell the two volunteers to begin. After one minute or so, ask the participants to stop and ask if the communication was effective. (Likely answers are: no, not effective, not very satisfying.) Now tell the participant to face each other and to establish eye contact with one another and ask again for the favor. After one minute or so, ask the participants to stop and ask if the communication was more effective, and why. (Likely answers are: yes, because the eye contact made the other person seem more like a friend.) Ask the participants which situation was more motivating and enjoyable.

Stage 4: Discussion

1. Ask the participants to explain the barriers observed in all the forms of the communication exercises they practiced. Stress the importance and influence of body language including gestures, touch, and eye-contact. Initiate a discussion by asking:

- Why is effective body language so important to communication?
- What are non-verbal ways to show interest in what others are saying?
- Can silence help in communicating meaningfully and effectively?
- What are non-verbal ways to show non-interest in what others are saying?



4

Knowing Our Bodies

In the last couple of decades, HIV/AIDS has emerged as a silent killer disease spreading across the globe. It has cast its dark shadow over the lives of millions of people, cutting across religion, colour, and race. While life style, sexual preferences and habits have been identified as the main cause for this infection, sex-workers have been blamed for the spread of the HIV virus. But contrary to this popular belief, innumerable studies conducted so far reveal the predominance of this infection among men, or clients of sex workers. Sex workers must stop blaming themselves and must start to raise their awareness levels and begin promoting safe sex-practices. If they can carry on their professional duties while protecting themselves, the clients and the clients' partners, this will help to restore their self-confidence and dignity. These exercises have been designed to raise their awareness about their health issues.

Session 1: Biological and sensual differences between males and females

Objectives

- To provide sex workers with a clear understanding of male and female anatomy.
- To identify the physical differences between male and female and link them to biological or sexual pleasure purposes.
- To argue that the enjoyment of healthy, pleasurable and safe sexual activities is a sex workers right.

Expected outcomes

- The participants will realize that physical differences between males and females are meant both for the purpose of procreation and for sexual pleasure.
- The participants will realize that different body parts can be a source of pleasure.

Notes to the Facilitator

Male and female human beings are wonderful creations of nature. The main reason for the differences in their physical structure is biological. The male organ produces the sperm, the female organ produces ovum. While man has testicles and a penis, a woman has vagina, ovary and uterus, or womb. Man and woman biologically complement each other in the act of procreation. Both partners may want a child, but the woman has to carry and nurture the fruit of their union in her womb. Apart from procreation, the various reproductive body parts of a man and woman, such as the vagina, penis, and breasts, also serve as a source of sensual pleasure. Feelings of sexual awareness and sensual pleasure-seeking behavior are basic and natural and can be enjoyed without planning for children. The desire for sensual pleasures usually takes precedence over considerations of the urge to procreate. Sex is a natural and important aspect of life for both men and women. Sex workers perform the role of pleasure provider to clients. The FSW provides sexual pleasure and the man becomes the seeker/receiver of her services at a price, i.e. by paying for the services in cash or goods. This should not be grounds for lowering the dignity of woman.

Methodology

Drawing activity, with question and answer period.

Time

1 hour and 30 minutes

Materials Required

Nude body pictures of a male and a female, each cut into 14 pieces, and whole replicas of the same pictures.

Activity Steps

1. Divide the participants into two groups and give all 14 pieces of the man's picture to one group and all 14 pieces of the woman's picture to the other group.

2. Ask both the groups to rearrange these pictures to complete their jigsaw. After they have remade the pictures, ask them to identify the different parts of the body.
3. Display the pictures before the participants and ask them about the functions of the various parts of the body. Ask them to give reasons for the physical differences between two sexes. For example, ask them to explain why women have breasts. (Likely answers are: breasts are needed for feeding the child; for giving man and woman sensual pleasure through touch.) Now ask about the purpose of a penis and vagina.
4. Explain that most sexual body parts are meant both for procreation and also for sexual pleasure as they complement each other. Highlight that both man and woman are equal partners in sex and procreation.
5. The facilitator should mark the sexual organs on the nude body pictures of the male and female. Use the following questions to start a discussion:
 - What is meant by sexual pleasure?
 - How do these organs give pleasure?
 - Why does sexual orgasm or bliss vary from person to person?
 - How important is giving and receiving sexual pleasure?
 - Why is enjoying pleasure the right of every individual?
 - Why are we not entitled to enjoy this pleasure if it causes no harm to others?



Session 2: Physical activity and limitations of female sex workers

Objective

- To provide information to female sex-workers regarding their physical strength and endurance, physical safety and wellbeing.

Expected outcomes

- The participants will realize the limit of endurance of their body.
- The participants will realize that is if they preserve their health and strength with good nutrition and timely treatment for any STI, they can extend their active working years.
- The participants will realize that having fixed hours of work and limiting the number of clients is better for their long-term health.

Notes to the Facilitator

Generally, sex-workers, in the initial stages of their career, appear to be healthy and strong. But their desire to make more money through overwork gradually makes them vulnerable to various forms of infections. More often than not, they are not aware of the impact of this overwork on their body and health suffers with various forms of illness. Even if they notice their failing health and are aware of infection/s, they do not go through the treatment regimen prescribed by the doctors as the treatment cost is beyond their reach. As most of them are ignorant about many contraceptive methods, they have unwanted pregnancies and then have to work more to provide for the needs of their children. As the income from sex work can be low, they have to cater to more clients in order to make more money. This situation makes them weak and vulnerable to many diseases at a very early age. When they can't treat or cure their health problems, they find an easy way out by taking painkillers and other habit-forming substances. Gradually they become addicts to these substances.

Methodology

Group discussion, role play, and question and answer activity.

Time

60 minutes

Materials Required

Brown sheets and marker pens

Activity Steps

1. Divide the participants into two groups. Give each group one of the following scenarios to read and discuss:

Case 1

It is common to see a truck being used for transporting heavy loads on the highways. What happens to such a truck because of its indiscriminate use on such roads? Discuss its impact on the vehicle and possible solutions.

Case 2

What happens to a female sex worker who works near the highways and indulges in sex work with more clients than she can bear? Discuss this impact on the sex worker and possible solutions.

2. Ask the two groups to present their impact scenarios to the other group. Then write down the opinions of the two groups, linking impact on the truck with impact on the sex worker. For example:

| <u>Impact on vehicle</u> | <u>Impact on FSWs</u> |
|--------------------------|-----------------------|
| Accident | Infection |
| Lack of diesel | Poor nutrition |

3. Ask the two groups to present their ideas to the other group. Then write down the opinions of the two groups, linking solutions for the truck with solutions for the sex worker. For example:

| <u>Solutions for vehicle</u> | <u>Solutions for FSW</u> |
|------------------------------|--------------------------|
| Repair | Treatment |

4. Explain that the main difference between the vehicle and the FSW is that the vehicle is an inanimate thing and new parts can replace its old ones. However, infection in the body, such as common STIs in FSWs, may prove debilitating, or even fatal over time.

5. Highlight that the solution for the FSW is to insist on the using condoms with every client, getting regular medical checks, eating nutritious food, and maintaining personal hygiene. These are essential pre-requisites to ensure their physical safety. These protective measures must become a regular part of their work ethic.

6. Ask the participants to answer the following questions:

- What are the essential precautions to ensure the health of human body?
- Does the human body have an endurance point?
- What will be the impact of overwork on the human body?
- Does the human body need rest before work? If yes for how long? Why?





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